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UNITY

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VOLUME XLIX. CHICAGO, MAY 22, 1902. NUMBER 12

Tower Hill Summer School

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UNITY

VOLUME XLIX. THURSDAY, MAY 22, 1902. NUMBER 12

A mightier church shall come, whose covenant word
Shall be the deeds of love. Not Credo then,
Amo shall be the password through its gates.
Man shall not ask his brother any more,
"Believest thou?" but, "Lovest thou?" and all
Shall answer at God's alter, "Lord, I Love."
For Hope may anchor, Faith may steer, but Love,
Great Love alone, is captain of the soul.

—Henry Bernard Carpenter.

Among the new books in which UNITY readers will be interested will be Broole Herford's "Small End of Great Problems," and Prof. William James' "Varieties of Religious Experience," both of which books are to be brought out in June by Longmans, Green & Co., of New York.

An English exchange gives an account of a meeting held in the "General *Baptist* Chapel" at Nottage, South Wales, where a *Congregationalist* and *Unitarian* minister spoke and the services were partly in Welsh and partly in English. This looks like a local session of the Congress of Religion.

If the power that called the universe into being is to be charged with the volcanic eruptions in the West India islands, let him or it be also duly credited with the sublime revelation of human sympathy that has followed the eruption. Here are pulsations of love more cosmic than the seismic convulsions, more cosmic because far more reaching and more permanent than the volcanic explosions that overwhelmed Saint Pierre.

The April *Conservator* gives considerable space to personal tributes to the late lamented Dr. Richard Maurice Bucke, the friend, biographer and interpreter of Whitman, among which the following from the pen of Mayor Samuel M. Jones, of Toledo, deserves the widest publication. For how many souls find themselves inadequate in the presence of this inevitable and supreme test. It is a splendid manifestation of sense as well as of faith that enables one in the hour of intensest personal sorrow to say, though it be with "clenched fists and streaming eyes," "it is all right!"

I met Dr. Bucke twice—the last time just after his son Maurice's tragic death. His conduct in the great trial that bereavement brought him was the sublimest manifestation of faith that I have ever seen. Overwhelmed as he was with grief that was unspeakable, I remember how well he choked back the words of sorrow and doubt that seemed to force themselves into utterance, and how, as he clenched his fist on the table before him, he said: "But it is all right; it is all right; I know it is all right; I know it." And he did know it. We can believe that he knows so well that on the plane that he now occupies he sees and hears and understands perfectly what he then knew only by faith.

The writer of these notes has but little time for the enjoyment of the theater, in which he believes, but he did find time to sun his soul in the presence of the sweet simplicity and searching loveliness of James A. Herne's "Shore Acres," now again on the boards of the Great Northern in Chicago. It was sad to miss the touch of directness that came to one when the author interpreted his own splendid role of "Uncle Nat." And there was a pathetic sadness in following the daughter, who in turn was following so well in the footsteps of the father and mother. But here was the same "touch of nature that makes all men akin." The same revelation of simple life rising into sublimity on the commonplace ladder of domestic love and fireside loyalty. It is great to see the works of the masters interpreted by the masterful actors. But these simple plays of the heart, like the minor poets, have a message that soothes and sweetens. James A. Herne, Sol Smith Russell and the interpreter of poor Rip Van Winkle are priceless messengers of peace, great missionaries of love, benignant ministers of the gospel of helpfulness. May they be multiplied and their work be increasingly appreciated.

The *Christian Life* of London gives some interesting figures concerning the languages of the world. According to this the English is spoken by 100,000,000 people, the German by 85,000,000, the Russian by 67,000,000, French and Spanish each by 41,000,000, the Italian by 35,000,000 and Portuguese by 13,000,000. But over against these 377,000,000 that represent all the leading languages of Europe and America, there are at least 400,000,000 who are speaking the Chinese language, and no account is made of the vast multitudes of Asia whose tongues are almost beyond intelligent naming in the thought of those people who flatter themselves that their language is soon to be the great world-language. The further fact offered by our exchange that half of the newspapers of the world are published in English is a significant one, but these great Asiatic multitudes are to be reckoned with in the occasions of the future, and no devastating policy, no shotgun invasion, will dispose of them. Inasmuch as they cannot be destroyed they must be assimilated. Who dares presume where the center of gravity, of culture and moral power will fall on this globe in the year 2500 A. D.?

"The Practice of Forestry" is the instructive phrase that introduces an article on this subject by W. H. Wetmore in a recent number of *Outlook*. As predicted by us in our editorial concerning the death of

J. Sterling Morton, it is as the father of Arbor Day that he is being most honored. An Arbor Day Memorial Association has been formed, of which Robert M. Furnas, of Nebraska City, Neb., is President, and it is proposed to erect a bronze memorial statue of J. Sterling Morton by popular subscription from all the friends of trees. The statue is to be placed among the trees of his own planting in Morton Park, Nebraska City. This would be a fitting tribute to the memory of the dead and a practical way of educating the living. We have heard at least of one graduating class that has planted the "Morton tree of 1902." There are 5,000 public schools in the prairie belt of America, say the states of Wisconsin, Illinois, Minnesota, Iowa, Nebraska, Kansas and the Dakotas, that would be quickened in right directions, advanced in the "practice of forestry," if the children in these schools were induced to unite their pennies and send their dollar each to the treasurer of the Arbor Day Memorial Association, Nebraska City, Neb., in honor of the man who gave to these schools and these states the holiday which is to grow more and more beautiful and significant as the years go by—The Tree Planting Day. Let "the practice of forestry" be increased.

The League of American Sportsmen went to the wrong shop to look for sympathy and encouragement when they appealed to the venerable Senator Hoar, of Massachusetts. This league of sportsmen solicit the aid of Congress in their benign efforts to save the wild animals, birds, etc., from everybody but themselves. In their resolutions they set forth as facts that poachers, etc., had slain the buffalo, that the elk, mountain sheep, bear, antelope and mule deer were in imminent danger of being annihilated by the same persons, that ranchmen were fencing off the elk ranges, and that certain species of the "grandest American wild animals in Alaska were being swept off by miners, prospectors, market and skin hunters." "Fur dealers, taxidermists and renegade Indians" are particularly condemned as "slaughterers." To all this Senator Hoar, who understands the murderous quality of gunpowder, whether it be used in the shotgun or in cannon, aimed at partridges or human beings, aimed by sportsmen or soldiers, replies as follows:

I shall do my best to comply with the desire of your league that the destruction of our wild animals, like elk and moose and buffalo and antelope, be prevented. I shall also do my best to prevent their destruction, extermination and slaughter by leagues of sportsmen. I have myself no respect whatever for the pursuit of birds and gentle and harmless wild creatures like deer and antelope as they strive to escape their persecutors with broken wings and legs, hunted with dogs, and tortured with deadly fear which, I suppose, is the cruelest torture of which animal nature is capable. I hope that the animals will not be suppressed and that the sportsmen will. I am, faithfully yours,

Washington, April 11, 1902. GEORGE F. HOAR.

We take pleasure in calling attention to the special announcements of the Tower Hill Summer School which appear on our advertising pages. Tower Hill is a place for those who are tired of "resorts" and have found out the weariness of the summer hotels with their "attractions" and the crowd. It is a place where parents can send their little ones when they cannot go themselves and know that they will be wisely brooded; where the freedom of nature will not be divorced from the necessary restraints of legitimate courtesy and the conditions of a quiet conscience and of a regulated day. It is a place where the tired may go and find the rest that is renewal as distinguished from the fatigues of idleness and vacuity. Particularly it is a place where the few who want to use and not abuse the summer season may go. Those who want to renew mind as well as body, indeed renew body through renewal of mind. We wish it might become the rallying point of a few ministers and teachers who recognize the prophetic function of the teacher; where they could take counsel together concerning the next thing to do in church and school and how best to do it. This year to those who for economic or other reasons prefer to board themselves in their own way a convenient camping ground is available within reach of the necessary wood and water, and the campers can do the rest as they please. The hermit thrush of the trees and Shelley, the hermit thrush of English poetry, will both be objects of quest and study at the Tower Hill Summer School this season.

Edward Osgood Brown, a prominent attorney of Chicago, a man widely honored for his interest in public questions and his advocacy of humanitarian principles, has stated in a recent number of the *Chicago Evening Post* the Funston achievement so clearly and, to our mind, so fairly that the very statement is argument and conclusion. Let those who think that the exploits of Funston in the capture of Aguinaldo were such as to justify the United States in giving to him the grave responsibility of a generalship in the regular army, study carefully the following analysis of the "brilliant achievement" of this out-rider:

If Aguinaldo had bribed a deserter from the United States army to give him some letters of an inferior American officer; had then forged that officer's signature, and by means of it had opened communication with Funston and found his whereabouts; had then, with other deserters from the United States army and soldiers of his own outnumbering altogether Funston's bodyguard two to one, reached a place some miles from Funston's headquarters, where the latter was alone with that bodyguard; had then, with all his men, become too weak from lack of food to move, and in the presence of imminent death from starvation had sent to Funston to beg for food to save his own and his followers' lives; had received it, and with it, guides; had been ushered into Funston's presence with his men disguised as American soldiers and himself as a prisoner; had then, while shaking hands with Funston, signaled his men to shoot down Funston's bodyguard and make Funston a captive and carry him away; had succeeded in his undertaking and returned to his army and his kindred and received their unlimited praise and plaudits—what would they (the readers of *The Evening Post*) have said of the Malay character and of Aguinaldo individually?

Let each reader of *The Evening Post*, taking counsel of his own conscience, not of United States senators nor of newspapers, answer this to himself, and then tell his boys whether he would like to have them emulate the exploit.

American Honor and Glory.

I am glad that UNITY is not losing subscribers because it speaks the truth about the war in the Philippines. I believe the large majority of the American people are thoroughly just; and not only allow but demand freedom of speech. It is, however, a question whether the majority of the people yet see that it is an impossibility to induce Orientals to see and to feel as we do; or to understand American institutions and to adopt American customs. Our policy in the Orient in 1844 undertook nothing of this sort. We sent a fleet to compel the Japanese to treat our shipwrecked sailors with humanity, and to give us reasonable trade rights. We went no farther, but left them to develop their own laws and customs, under the new stimulus of our friendship. The result was such rapid progress that Japan has become one of the most thrifty nations on the globe. Why should we not, after establishing treaty rights, including a port of entry, leave the Filipinos to the same free development? This does not involve, of necessity, the same policy with the other islands in the archipelago. Many of those islands are as aloof from the Filipinos as from England or France. But let us deal justly, and exercise common sense. We have so far pursued a course of waste and destruction. We have forsaken our traditional policy, and have carried our resentment against Spain over to her dependents. As a consequence we are now writing a chapter of history that will shame our children—unless war educates them to sentiments less magnanimous and heroic than those which have heretofore possessed Americans.

I do not know where in history we shall find anything more astounding than the speech of Col. Woodford in defense of Gen. Smith. He begins by asserting that "Sentiment is an excellent thing; but there is no place for it in war." Is this true? How about the sentiment of Grant at the close of the Civil war? How about the sentimentalism of Lincoln which so troubled the generals under his orders? How about the sentiment associated with our war for independence? How about the sentiment associated with the wars of Greece? Compare the speeches of Demosthenes with those of Col. Woodford. His very next paragraph is nothing if it be not sentiment. "People seem to have forgotten the magnificent service of the army in the Philippines—for American honor and glory." But sentiment or not, is that what all this bloodshed and taxation has been for—to glorify America? We have been accustomed to hear that it was to civilize and Christianize the Filipinos—all under ten years of age. Americans cannot be glorified by war; unless it be war for the weaker—not war against them. Are these United States, the great Republic of the world, made honorable by fighting a handful of "niggers"—a feeble folk in their little island home? Shame on the boast—the bullies' boast—the braggarts' cowardice. "We have been worthy members of the army, whose bayonets never flashed, except in the defense of law, and whose tramp has carried comfort to those in danger," if under ten years of age. The orator begs the whole question. Sir! you are this moment on trial before the world, for conduct that would shame a savage and would honor a coward. You do not deny the accusation that Gen. Smith ordered his army to shoot all over ten years of age. "I cannot imagine that people at home expect to gain political preferment by abusing the army." Mr. Roosevelt! if you expect a second incumbency take the hint. The army will floor you if you dare to speak for mercy. But, sir! if you do not stand for righteousness the American people will show that they have votes that will not be terrified. We will not as a people be organized politically to "kill all over ten," and leave the babes in "a howling wilderness." We will not endorse, nor will we allow our government to endorse, barbarism in order to displace "barbarism." "Grant was denounced as a butcher, 'but he was elected President.'" Grant was never denounced for cruelty to an enemy; on the contrary, he was denounced as a sentimentalist, as was also Lincoln. It is an unmitigated outrage to imply that Grant or Lincoln or Sherman are to be classed with men who perpetrate outrages on feeble opponents.

Roosevelt has his warning, now let the *people* listen. "The campaign in the Philippines has not been conducted to meet the views of busybodies in the United States." The American people are no longer free to criticise their own army! According to this doctrine, our only business is to endorse and glorify—and then pay war taxes. General Smith was coming home—"at the close of a remarkably successful campaign, covered with glory!"—but was taken from the transport and "exposed to the indignity of a trial, in deference to hysterical public opinion." We can make nothing of this, unless it means that Gen. Smith was coming home to be a candidate for President, and a threat, that, like Grant, he will yet go to the White House, in spite of hysterical public opinion. Who is this President maker? Who is this man greater than the American nation, who is authorized to pronounce us incapable of judgment? It is plain that the object aimed at is to create an overweening army sentiment, without "hysterics," an overwhelming sentiment that shall rule our politics and our social life. Herod, more merciful, slaughtered all the children, but left the adults alive. General Smith slaughters all but the babes and leaves them to starvation. There is not a record in the history of any civilized nation more abhorrent. It never would have been possible for such an order to have been given—much less to have been executed—had not the whole war in the Philippine islands been first unnecessary, second dishonorable, and now educative of all that is destructive to manhood.

E. P. POWELL.

Early Days of the Western Unitarian Conference.

By Rev. Rush R. Shippen. A Paper Read at the Fiftieth Anniversary, May 7, 1902.

Out from the shadows of fifty years ago come vividly as if but yesterday delightful memories of the early days of the Western Conference, formed in Cincinnati May 7, 1852.

Cincinnati had in 1850 a population of 115,435; just half its present size. Before the days of railways, while travel and traffic were dependent upon river navigation, it was the largest and leading city of the West. Before the heavy Old World immigration it was homogeneous in character, largely of American youth, with many college men, having a notable literary Semicolon Club, in which Harriet Beecher was already preparing for her world-famous story of Uncle Tom; and having early start in art, music and social and literary culture.

Next to the church in Meadville, started in 1825, our Cincinnati church was the oldest in the West—dedicating its first house of worship in May, 1830. For the next twenty years it enjoyed the services in their youth of some of our ablest ministers, who in after years became distinguished—Revs. Edward B. Hall, Ephraim Peabody, Benjamin Huntoon, William Henry Channing, and James H. Perkins.

Rev. Abiel Abbot Livermore, born in 1811 in Wilton, N. H., graduated from Harvard College and Divinity School, for fourteen years minister at Keene, N. H., in 1850 came to Cincinnati, and there remained until 1856. For seven years minister at Yonkers, and editor of the *Christian Inquirer;* in 1863 he came to Meadville and was for twenty-seven years president of the Theological School. With genial, consecrated spirit he rendered valued service, leaving in the hearts of a great multitude of students loving memories, and died in November, 1892, in his native town of Wilton.

By invitation of the Cincinnati church and minister the Conference there assembled. Our organization was simple and quickly completed. There was brief discussion of name, some preferring the name Liberal, others deeming this an assumption unwarranted, since it belonged equally to others outside of our number. There was little business to be transacted. Instead of later day essays, the word of the hour came chiefly in sermons, of which we had five.

Greetings of Eastern brethren were brought by Rev. George W. Briggs, then of Plymouth. Upon announcing his text, Matthew 2:1, "Behold, wise men came from the East," a visible smile upon the face of his congregation made him suddenly self-conscious of the unintended personal application. A memorable discourse he gave us of Jesus as leader alike of wise men and of humble shepherds. Rev. Thomas J. Mumford preached of Principle versus Policy. Rev. Dr. Lathrop, president of the A. U. A., on Sunday morning gave a grand discourse upon Christian character. Rev. George E. Ellis of Charlestown preached in the afternoon, and in the evening Rev. James Freeman Clarke preached of Christian Union. Reports of churches were given during the day sessions. Our prominent leaders were Eliot of St. Louis, Heywood of Louisville and Hosmer of Buffalo, who in that order received the annual meetings of the Conference in the years following. Meadville church was represented by Rev. J. F. Clarke, there temporarily preaching while resting from his Boston work, and by his brother-in-law, Frederic Huidekoper, an accomplished scholar, who as professor for thirty years gave his devoted service gratuitously to the Meadville school. Noteworthy among us was Rev. A. H. Conant of Geneva, whose thrilling life story is picturesquely told by Rev. Robert Collyer as "A Man in Earnest." Rev. William A. Fuller reported the church in Quincy, Ill., then eleven years old.

Rev. T. J. Mumford told us of the church he was then starting in Detroit, which he faithfully served for nine years. With a genius for friendship and a host of friends, he afterward became widely and well known as a brilliant editor of the *Christian Register,* for six years, until his death in August, 1877. Besides the last two named graduates from Meadville, three others told us of their efforts to start new churches—Robert Hassall in Cleveland, George W. Webster in Wheeling, and in Pittsburg, Mordecai De Lange, a recent convert by Mr. Eliot from Judaism.

The Chicago church was represented by the mother of Rev. J. F. Carke, and by myself, then its minister, the youngest of all, and of those named the only one here to tell the tale. Railway connections being incomplete, we went by steamer from Detroit to Cleveland, and thence through Columbus. Forty miles more would complete the railway then building between Cincinnati and St. Louis, soon to bring that city within three days of Boston.

The chief additional business was the appointment of a committee of by-laws, and another to consider and report at next meeting on missionary work; and meanwhile to select and employ two missionaries for neighboring fields. With charming hospitality Mr. and Mrs. Charles Stetson rendered their beautiful home near the church the social center for the Conference. Very delightful also was an afternoon's social gathering on Walnut Hills at the homes of Judge Timothy Walker and Mrs. James H. Perkins.

Reports were given by nineteen churches from eleven different states. Rev. Charles M. Taggart, preaching two or three years in Nashville, Tenn., and Rev. John Windsor, minister at Rockford, Ill., had joined us. Mr. Eliot gave the annual report of the executive committee. They had employed two field missionaries, Meadville graduates—Rev. William Bradley of Jackson, Mich., and Daniel J. Boyer of Cannelton, Ind., who in his first year of service went to his early grave. Rev. R. R. Shippen was appointed delegate to the May anniversaries in Boston; and as such spoke at the Festival in Faneuil Hall. Such was travel in those days that upon return from the Conference by steamer up the Illinois river, the machinery broke down, leaving us for twenty-four hours tied up at the river bank awaiting the coming of the next day's steamer.

Soon after this meeting of the Conference Mr. Eliot and his generous parishioner Wayman Crow, a Kentuckian by birth and education, laid the foundation of Washington University, which has come to be one of the leading universities of the nation. Gladly would its friends have named it for their much loved minister Eliot, but this was by him forbidden. Serving the church for nearly forty years until January 1, 1873, Dr. Eliot continued as Chancellor of the University until his death at Pass Christian, Miss., January, 1889. A noble life work was that of our St. Louis brother. No man in our communion has ever placed a more memorable and enduring mark than he upon the city of his life and love.

Our next annual meeting was held in 1853 at St. Louis, then, as now, the second city in the West, having in 1850 a population of 77,860, and in 1900 having 575,238. Rev. William Eliot, born in 1811 in New Bedford, educated at Columbia College, Washington City, where his father then resided, and at Harvard Divinity School, at the age of twenty-three, came hither in 1834. With wise foresight anticipating that the city, having then only seven or eight thousand people, was destined to become an important center, as its first minister he here planted the church. Meeting at first in a small hall he indeed played the part of both

minister and janitor. In 1853 a church of moderate size had been already outgrown. The Conference was invited to meet in the fine new church edifice recently dedicated in December, 1851, capable of seating twelve hundred persons. Already the church was large and flourishing. Under the inspiration of its able and devoted minister, early active in educational and philanthropic work in the city, its fame extended far and wide, up and down the Mississippi valley and throughout our communion, as a most generous giver to every good cause.

The Conference was opened Thursday evening with a sermon by Rev. J. H. Heywood on Freedom and Authority in Religion. Rev. R. R. Shippen preached of positive methods in reform—overcome evil with good. On Sunday Rev. E. B. Hall preached in the morning, Sunday school meeting was held in the afternoon, and Rev. G. W. Hosmer preached in the evening.

Our Conference held its third session May, 1854, in Louisville; in 1850 having a population of 43,194; now nearly five times as large.

The church, organized July 3, 1830, dedicated its first house of worship May, 1832. From 1833 to 1840, with brief visits by G. W. Hosmer and Samuel Osgood, its minister was James Freeman Clarke, who then went to Boston and established the Church of the Disciples.

In 1840 came Rev. John H. Heywood, born in Worcester, Mass., graduated from Harvard College and Divinity School, and for forty years active minister of the church. During his early ministry Kentucky was the home of a strong anti-slavery sentiment. Working with Cassius Clay and others Mr. Heywood was a pronounced advocate of emancipation, which many persons fondly hoped would be speedily and peacefully accomplished. With a few years' interval in New England he remained since 1880 in Louisville, until his recent death last winter at the ripe age of eighty-four—a sweet, lovely soul through life.

At our Louisville Conference one hundred and thirty delegates were reported present. We had an unusual number of distinguished visitors, among whom were Peter Cooper, Father Taylor, of the Boston Seamen's Bethel; Rev. Calvin Lincoln, secretary of the A. U. A.; Drs. Briggs and Farley, Revs. Alonzo Hill of Worcester, Mass.; Samuel Gilman of Charleston, S. C.; Samuel Osgood and Henry W. Bellows. From the last four we had sermons. Dr. Hosmer of Buffalo administered the communion service to a congregation of four hundred.

At the collation very notable was the speech of the venerable Peter Cooper, telling us of his life purpose to supply better facilities for culture among the young clerks and working people of New York, thus giving us a fore-glimpse of the noble institute soon after founded by him, which for nearly half a century has been doing its grand work.

Our Conference was invited for an afternoon outing to Farmington, five miles from the city, the country home of the Speed family, of whom one brother, Joshua, was Abraham Lincoln's most intimate friend, and another brother, James, became his attorney general. It was a favorite visiting place of Mr. Lincoln. His cherished copy of the Bible was Mrs. Speed's gift. One wonders whether he may there have learned of Channing and Parker and the liberal faith. From the beautiful garden the assembled guests all passed into the family cemetery close at hand. Standing with arm resting upon the marble tomb of Judge Speed, the family patriarch, Father Taylor, spoke eloquent words of the departed, and of life and immortality. A most charming occasion was the Louisville Conference.

In June soon after this Conference the Rock Island R. R. celebrated the completion of its line to the Mississippi, the first road to reach the river, by bringing to Chicago from the East a thousand guests, and upon five river steamers, with music and festivity, taking them all to St. Paul and back. For two Sundays, before and after, the occasion filled our Chicago church.

In May, 1855, was our fourth meeting in Buffalo, whose population in 1850 was 42,261—now eight times as large. Our Buffalo church was organized in 1832. Rev. George W. Hosmer, born in 1803 in Concord, Mass., graduated from Harvard College and Divinity School, after a few years' preaching in New England came hither in 1836, and remained the warmly loved pastor for thirty years. In 1866 he became president of Antioch College, and died in Canton, Mass., in 1881. His gracious presence and radiant countenance were fitting index of his benignant character and life.

At this meeting we were joined by Revs. Samuel J. May of Syracuse, Carlton A. Staples of Meadville, and A. D. Mayo of Cleveland. A prime subject of discussion was suggested by Rev. Sylvester Judd's recent and notable sermon, "The Birthright Church," advocating the recognition of the whole congregation as the church. It was a forward liberal step then, but now in many churches the accepted and familiar order. Rev. A. A. Livermore also read an essay upon "Our Purpose," closing with a resolution declaring that "Avoiding side issues and secondary points, we regard the spiritual life as the leading object of all our religious efforts."

FUGITIVE SLAVE LAW.

Fugitive slave law activities, the rendition of Burns to his slave master in Boston, and in Syracuse the rescue of the slave Jerry, were producing lively agitation of the slavery question. Mr. May promptly inquired whether slavery was to be deemed a side issue, to be avoided, declaring it right athwart the pathway of religious progress. The purpose of the resolution to avoid became the very means of thrusting the whole subject into the Conference with warm debate.

In May, 1856, came the fifth meeting in Chicago; in 1850 having a population of 29,963, and in 1900 having 1,698,575, fifty-seven times as large; now perhaps two millions.

In 1836 Rev. Charles Follen preached in the Lake House upon the north side of the river, then the city's center. Prosperity was at high-tide, and there was enthusiasm for a church. But business reaction and depression set in, and for a few years came only random visiting preachers. In 1839 came Rev. Joseph Harrington, and with two or three thousand dollars' aid from the east, in 1840 built the first house of worship. He remained until 1844, then went to Hartford, in 1850 to San Francisco, on the way contracting Panama fever, and soon died, tenderly beloved and mourned. For five years there were several brief ministries. Fortunately the church was paid for and not in debt.

Boston was far away for candidating, and Mr. Eliot visiting the East was commissioned to send a minister. Happily for me, with no chance gauntlet of candidating, upon Mr. Eliot's invitation, fresh from the Meadville school, at the age of twenty-one, with the promise of three hundred dollars, I came for six months. Beginning in November, 1849, my ministry continued till July, 1857. During these nearly eight years the city grew to more than a hundred thousand. It was inspiring to work in such a flooding tide; mostly young people, scarcely a gray or bald head in all my congregation. Twice our cheap wooden church edifice was enlarged—increasing its fifty-four pews to more than a hundred and twenty. In 1853 it was lengthened, cutting it in two in the middle, placing twenty-four new pews in the center. In 1855 it was widened with a new row of pews on each side from end to end. This proved a good mode of broad church extension, which you happily taught me precisely to repeat in Unity Church, Worcester, and in Unity Church, Brockton.

Our Chicago Conference was well attended, but was notably conservative, and accomplished nothing now to relate. It met a few weeks after the brutal attack upon Charles Sumner in the United States Senate Chamber, and in the height of Kansas troubles. To public affairs it made no reference.

Our next meeting was in May, 1857, in Alton, Ill., where part of the service was the installation of Rev. J. G. Forman. The delegates were largely from that vicinity. Rev. Moncure D. Conway, who in his Washington pulpit had been bearing brave testimony for freedom, in 1856 became minister of the church in Cincinnati, and came to the conference hot with eager intent for a resolution against slavery. Dr. Eliot protested against this, not because disloyal to freedom, but claiming the right to deal with the subject in his own way in his own church and city; and because of a rule hitherto observed by the conference, accepted though unwritten, that no votes should be passed on question of dogma or public policy binding the churches or members. Debate waxed warm, and when the resolution was pressed Dr. Eliot with his twenty-two delegates in quiet dignity withdrew from the Conference. By this division the Conference for some years ceased to meet, until war times brought the Renaissance.

Our Western Conference, antedating by thirteen years the National Conference, was the first organization of the kind in our communion. Though it did little to show in statistics, its genial atmosphere, pleasant social commingling and earnest religious enthusiasm were helpful and inspiring. Our leaders were able men in their vigorous prime, fresh with the enthusiasm of youth, optimistic with good cheer, looking forward with eager faith and high hope. No theological controversy divided us. With no heresies to hunt nor heretics to try, no fences to build or to mend, our doors were open as the day, our welcome large and free, our hospitality warm and genial as the shining of the sun. Our purposes were practical, our topics and problems the same as in to-day's latest Conference —home and Sunday school training of the children, and how to bring unchurched wanderers in the wilderness into the fold and lead them to green pastures and flowing fountains. Ours were the old problems of the ages—to make the vineyard bear improved fruit, and two blades of grass grow where one grew before, the aim of Isaiah—to make the lion lie down with the lamb, and the waste places rejoice and blossom as the rose; the purpose of Jesus—to bring in the kingdom of God. Our work is not yet done. The millennium has not come. To-day, as then, opportunities open and invite this Conference to go in and take possession of this broad western land for liberty, righteousness and love.

We welcome and echo the ringing words of Prof. Pearson, Chicago's latest graduate into the liberal and larger faith: "We are not timidly looking upon the sunset of faith, but witnessing the more glorious day in which the spirit of Christ will be carried into every-day life, into all the industries, all the business, and all the governments of the world."

The Renaissance of the Western Unitarian Conference.

A Paper by Jenkin Lloyd Jones Read at the Fiftieth Anniversary of the Western Unitarian Conference, at the Church of Messiah, Chicago, May 7, 1902.

The day after I graduated at Meadville I landed at the annual meeting of the Western Conference, then being held at Cleveland. The Conference was then eighteen years old. The acquaintance thus begun in 1870 reaches through thirty-two years of the fifty years' life of the conference. I came to it at a time when the life of the conference was at a low ebb. The missionary spirit that waxed high in the sixties under the leadership of the Staples, the Colly(i)ers, Codding and Connant had lulled as the activities of these men and their associates had drawn their energies into more local and civic channels. The conference undertook but little, if any, aggressive work. It had neither a treasury nor an executive arm in the field. The learned Charles H. Brigham, of Ann Arbor, as the representative of the American Unitarian Association made his annual or semi-annual circuit among the Western churches, and he had a way of telling the plain truth concerning them that was not considered at the time very inspiring. Then came S. S. Hunting as Western agent of the A. U. A. He gave to the work unstinted zeal. His time, his strength and money were freely given, but long distance telephoning, which even now is an expensive and rather unsatisfactory means of communication, was more unsatisfactory then than now. He found it hard to establish vital relations between the Western parishes and the Eastern office, through which it was expected all missionary money was to come. These Western churches were cordially invited to send their contributions to the East, in order that it might be returned to them again, increased by fifty or one hundred fold, to do the Western work with. But the thousand miles lying between Boston and Chicago attenuated the inspiration and neutralized the power of the personalities at each end of the line, particularly when the thousand miles indicated a psychological as well as a physical distance. It was in 1867 that the Western conference relinquished its treasury and at the same time its missionary work into the hands of the association with headquarters at Boston. The action was an unfortunate one, as the sequel proved. T. B. Forbush, in a historical sketch of the conference read before this body in 1882 again meeting in Cleveland, said: "In 1870 there had come a feeling that there was no longer any reason for continuing our organization. It was impossible to obtain a meeting in 1871 and the meeting in 1873 was almost forced. None of the officers and only twelve ministers were present."

In 1875 the conference rescinded the vote of 1867. It once more set up housekeeping for itself, and appointed a secretary, one quarter of whose time it claimed and proposed to pay for out of a treasury which it proposed to create. This was the beginning of a season of activities, cheer and joyous fellowship that continued through ten or more years. Mr. Forbush, in the sketch alluded to, says as many societies were organized the next year as in the six preceding years of the conference. The headquarters estalished in Chicago at one time represented four or five busy desks, each one of them always overburdened with work. These desks represented the work of the Western Unitarian Sunday School Society, organized in 1873; the Women's Western Unitarian Conference, began to be in 1877; UNITY, which began its life in 1878; the Postoffice Mission; the Unity Publishing Committee's publications, and tract making and distributing activities. In 1882 the three general societies were incorporated and were transacting business under the laws of the State of Illinois. In 1887 and 1888 a Theodore Parker Endowment Fund of about $20,000 was raised, $10,000 of which was called the Illinois Parker Fund, and allied to these activities state conferences were organized in Ohio, Indiana, Michigan, Illinois, Wisconsin, Minnesota, Iowa, Kansas and Nebraska.

In seeking for the causes that brought about this renaissance of interest and of life, we have not far

to go. They are easily discovered, and for convenience's sake they may be discussed under two heads—methods and motives.

1. *Methods.* The conference began to work at short range again, thus profiting by the laws of radiation and gravitation which hold as true in the realm of spirit as of matter. Even electricity is dissipated by distance. The Western Conference in administering its own resources generated its own inspiration, and, what is better, conserved what it generated. It profited by the economic law of close combination and of frequent association. These associations undertook hard things and undertook them repeatedly. State conferences met three or four times a year in two and three-day sessions. The annual anniversary meetings of Western Unitarianism became a fixed feast at Chicago which consumed four or more days. These long sessions were crowded with many papers on high themes and oftentimes in long meter. These programs were prepared knowing that they would make people tired, that they meant hard work, but they were programs that made it worth while. The short paper, the easy theme about which there could be no serious discussion, programs that would not interfere with the well-dressed and well-behaved character of a proper religious gathering, were not in order. In addition to these, grove meetings, Sunday School institutes, special conferences, study classes, Unity clubs, teachers' meetings, became essential parts of church life. Lowell, Emerson, George Eliot, and Browning came to be studied as modern prophets, studied systematically as an integral part of church work. During these years the conference and its constituency believed mightily in printer's ink, programs, abstracts, reports, tracts, leaflets, hymn books and service books were created in great number. UNITY, the nimble missionary, the willing go-between, the medium of exchange, the guide into untried ways, lent itself so far as the conference was concerned, without money and without price. It was then, as always, with the conference but not of it. It ran on conference errands but did not hold the conference responsible for the way it discharged its errands. It was a servant that did not wait for orders. It represented a large amount of work done outside the formal routine of any organization.

The Unity Publishing Committee was a convenient device, which enabled a very few friends to project their time, money and strength on untried lines. They were in the business of experimental prophecy. In these days the laity were called into activity. They were always the presidents and oftentimes the secretaries of the state conferences. They appeared often in pulpits and formed an important element in platform programs. Women were being ordained as preachers and honored as leaders. Their executive energies were being developed and utilized on things more worth the while than exploiting petty money-making schemes in the way of oyster suppers and apron sales.

But all these methods do not touch the central inspiration of the Renaissance. They were but superficial incidents. They were effects, not causes. During these years the conference knew the inspirations of the picket line, the joy of pioneers, the exhilaration of an advance column. It was a prophetic era in the life of the conference. It was a direct, earnest and devout attempt to inject a new and larger meaning into the word "Unitarian," to rescue it from the death that sooner or later always awaits doctrinal discussion and theological debates. It was a daring push across lines towards a broader fellowship. The conference in these days heard and heeded the new message of science. It studied the re-constructive discoveries of scholarship, not simply concerning the truth *in* the Bible, but the truth *about* the Bible. The comparative study of religions, born in the discoveries of Sir William Jones and the Asiatic Society which he organized, championed by Theodore Parker, fostered by Max Müller, and made organic in the life of the Free Religious Association of America, was taken seriously by the Western conference.

The same meeting held in Unity Church in 1875 that took upon itself financial responsibility, appointed an executive in the person of its secretary, sent down a protest to Boston against the elimination of the name of W. J. Potter from its list of ministers, because he could not and would not take upon himself the name of "Christian" in a dogmatic and ecclesiastical sense. This protest was urged by our genial "blacksmith-preacher" as something that would go back to Boston with a protest as "gentle as the kick of a horse" against such action. The Western conference anticipated all the religious organizations in Christendom in its attempt to translate the discoveries of Darwin, Sir William Jones and Abraham Kuenan into gospel terms, namely: Evolution, natural as distinguished from miraculous revelation and the higher criticism concerning the Jewish and Christian scriptures. The Western conference contended that the Unitarianism it believed in was something more than an anti-trinitarian protest, it was a humanitarian invitation. Its emphasis was not on the "unit," but on the "unity" imbedded in the word. This was probably bad etymology but excellent religion, for it based religious fellowship not on the one God in the Godhead, but the one brotherhood under the Godhead, be that Godhead one-fold, three-fold or manifold in its manifestation. In this spirit the conference insisted that the Jew belonged on its platforms, that the ethical culture lecturer had a place in its fellowship because this fellowship was founded on ethics and not on doctrine. This was not a theoretic pretension, but a practical realization, and whenever there was an attempt to draw the line against Dr. Kohler or Dr. Hirsch, his successor, and their associates, Adler and Salter, the representatives of the Western conference, promptly said: "You may count us out also. We prefer the fellowship on the outside to any inside fellowship that excludes such as these."

And this message of brotherhood, the conference was as anxious to extend as far to the right as it did to the left. It was persistent in season and out of season in its efforts to realize the fellowship and the coöperation it advocated with those who under other flags were engaged in a common work. Joint conferences between the Unitarians and the Universalists and other liberals, were not infrequent realizations. Here the insistence was that a liberal religion must be a liberated religion. Liberated from its own trammels, and when necessary from its own precedents and antecedents. In this spirit the conference welcomed as mighty allies such men as Dr. J. L. Dudley, then pastor of Plymouth Church in Milwaukee, Dr. Thomas Kerr, pastor of the Christian Union at Rockford, Prof. David Swing and Hiram W. Thomas, of Chicago, Joseph Wassal, Congregational minister at Nora, Ill., and many others. Baptists, Presbyterians and Methodists were in frequent evidence at the conference sessions, and the cordiality was reciprocated in many ways. The Methodist Church of Janesville opened its doors for Robert Collyer to preach the opening sermon of the Unitarian state conference. The Oakland Methodist Church in this city welcomed one of the most successful sessions this conference ever held into its house, because the little church across the way, All Souls Church, was too small to hold the attendance. It was in this Methodist Church that

a large part of the Theodore Parker endowment fund was raised.

"Fraternity of the Sects," "What Can We Do in Common," "The Faith Held in Common," "The Messages of the So-Called Pagan Religions," "The Transfer of Interest from Theological to Sociological in the Religion of the World," these and such as these were the topics most frequently noted in the conference programs, and they were discussed and debated with the highest scholarly ability and the frankest spiritual interest at hand.

In these days it was contended on the floors of the Western conference that "Unitarianism" was a bigger and older word than "Christianity," because it included the wealth of Hebrew faith and Mohammedan loyalty. It represented the essential message of Socrates and of Buddha, of Confucius and of Zoroaster. To discuss these questions professors of the university and the latest books were called into requisition. Biblical passages from non-Biblican sources were compiled and used for pulpit readings. Sunday-school lessons on extra-Biblical topics were arranged. As far back as 1871 this spirit organized a Wisconsin Liberal Christian Fraternity, which in one year raised the sum of $1,200 for missionary work. In 1873 the Western conference resolved that it "heartily welcome to its fellowship those brethren who represented independent liberal churches, Christian Union churches and other religious associations not connected with our organization" and a committee was appointed to seek possible methods of coöperation with such. The state conference in Illinois preferred in 1875 to take for its title "The Fraternity of Illinois Liberal Religious Societies," which name latterly was retired in the interest of the Unitarian name, without improving the Unitarianism of the conference or increasing its potency, and in the conferences that carried the Unitarian name, the Eastern and National affix of "other Christian churches," was made to read "other independent churches." The change was intentional, the reason for it is obvious.

Let no one attribute the renaissance of the conference to any skillful financiering or organizing dexterity. During these years the conference was represented by those who were recklessly indifferent to money measurements or financial schemes. They were deaf to the anxieties and the advice of the prudent who are always supposed to hold the keys of the money boxes, and who, it is assumed, will be generous towards the cautious and the wise.

As I recollect these days and these workers, they represent an intense interest in thought. There was a passion to make organic and corporate the results of latest scholarship, to keep continuous the line of prophecy, to bring the Bible, Jesus, Church, and all connected therewith down to date. Their programs now show how they were haunted with a premonition of the change of base now going on in the religious world from the theological to the sociological concern, from the analytic to the synthetic, from Protestantism, which delights in differentiation, to a new and higher Catholicism which delights in a search for harmonies and new combinations. Social settlements, institutional churches, women's clubs in their better phases, civil service reform association, municipal voters' leagues, village improvement societies, church reading rooms, libraries, gymnasiums, were all foreshadowed and more or less clearly anticipated in the life of the Western conference and its associate activities in the decade lying between 1875 and 1885.

It is in the latter fruitions along these lines that the potency and success of that renaissance is to be measured. It was the Western conference practice and experience, its free religious fellowship, its practical demonstration of a possible fellowship reaching from William Salter to Archbishop Ireland, from Capt. Booth of the Salvation Army, to where Prof. Swing and Dr. Thomas stood and beyond where Dr. Hirsch and O. B. Frothingham were proving that light is never void of warmth, that the simple, unstained, undistorted sun's rays, just plain daylight, is vivifying and vitalizing, that made the parliament of religions in 1893 possible.

I know whereof I speak. I repeat without fear of challenge that this greatest corporate event in the religious life of the race could not have been possible without the ten years of preparation and practice found in the renaissance of the Western Unitarian conference. Logically and chronologically the one followed the other, and by the same necessity the Congress of Religion came into being to try to perpetuate the spirit of the parliament.

What came to be looked at by the conference itself latterly as the dangerous and threatening "ethical basis" was the seed out of which grew the tree now in question, and that tree was a banyan tree. It has sent downward its branches to take new root in the far-off fields of other denominations. It is rapidly finding a conscious corporate life and is spreading throughout all the religious organizations of America. It is a tree under whose spreading branches thousands in all the churches and in no church are finding shelter. Whatever may become of the special organization, the outward churches and names that have sprung out of that inspiration, the inspiration is going on from triumph to triumph. It is today being imbedded in the best teachings of the divinity schools of our land and in the most effective preaching in all the pulpits of our land.

It would be untrue to history to utterly ignore the personal element in this movement. But it would be as untrue to history to ascribe to individual men and women the sources of these forces that are fundamental and not personal, cosmopolitan, aye, let me say it devoutly, cosmic. It was the world-spirit, the *Zeit-Geist,* the spirit of the living God moving in and through the life of man. It was the next step ordained in the evolution of religion, the latest and consequently the highest and finest spiritual experience of the soul as it passes out of the competitive into the coöperative life of religion.

Even in the small corner of the spiritual realm represented by the time, territory and the people in question, there was adventure of mind and heart, creative energy, experimental activity all around the circle. No better evidence of this could be offered than the very publishing eagerness, the numberless newspaper ventures, parish organs that came into life to die. UNITY absorbed many of them. Many more did not survive the birth throes.

But let me close with a glad recognition of the personal element in this little history. Even at this short distance it is hard for you who have come later to appreciate the vital enthusiasm, the joy in hard work and the tireless expenditure of life's resources which the few men and women gave who helped bring forward this significant if not great movement toward catholicity in religion, indeed, as they then thought and as I still think, humbly laid some of the foundation stones of that new Catholic Church, the basement walls of which are slowly rising, the superstructure of which is sure to come.

Oh, the faithful home-making care, the industrious serving at headquarters in this period, the tireless devotion represented by Frances L. Roberts, Ellen T. Leonard, Louisa M. Dunning and Fanny LeBaron in those days of "Pamphlet Missions", Church Door Pulpits, Short Tract and Long Tract Series, Sunday

School Society publications, of women's conferences, Little Unities and UNITY, all of which would have been impossible without the work of these Martha-Marys and their associates of both sexes.

"The Unity Publishing Committee," which in its maximum consisted of Wm. C. Gannett, John C. Learned, Frederick Hosmer, James Vila Blake, Henry M. Simmons and Jenkin Lloyd Jones, was a convenient device by which these men were able to try on their own responsibility the audacious experiment that no organization, not even the Western conference in its most reckless days, would dare to endorse and sanction. This committee represented that condition of matter which John Fisk describes as most favorable to organic evolution, viz.: "The maximum elasticity consistent with cohesion." Each worked out his own personality and was willing to bring the result of his work to the common table for revision, addition or excision, as the case might be.

But these were no solitary workers, still less an exclusive coterie. One needs but to run down the list in the Unitarian yearbook for 1885 and note the names of the valiant, the loyal and the loving who then stood shoulder to shoulder with these men, rejoiced in the common fellowship, exploited common projects, who are with us no more. R. L. Herbert, Judson Fisher, S. S. Hunting, Clark G. Howland, Hans Tambs Lyche, T. B. Forbush, John C. Learned, Daniel L. Shorey and John R. Effinger. Of every one of them I have a right to say, as Huxley did of Tyndall, "They were men to go tiger hunting with," men free from personal jealousies and professional rivalries, men who rejoiced in good work done, no matter who did the work, under what name the work was accomplished, or what organization got the credit of it. They were men to trust because they were men of vision. They believed in ideals more than in things, in principles more than in figures, in prophecy more than in history. They being dead yet speak and testify to the power of an unrimmed fellowship, the unrecorded and non-statistical power of that religion which still waits for its full organic expression, the religion of service, of sacrifice and of love, in and with the community that is one in its needs, but greatly disintegrated by the artificial distinctions of class and creed, of sect, race, social and commercial rivalries. In all this jangle, discord and friction there is but one clear, soothing, uniting voice, and that is the voice of this religion of service, secrifice and love.

Fifty-four years before William Ellery Channing was born, in 1726, one Jenkin Jones, whose name I bear, and whose blood flows in my veins, went out into his own garden in a far-off corner of South Wales, to preach a gospel, to receive which no church in Wales, and perhaps but one or two in the wide world would then open its doors to receive. Three years after, in 1729, he published what was probably the first controversial tract on the lines of this heresy, and the title was: "A true account of original sin." This tract I believe antedates the writings of John Locke, which are supposed to lie at the foundations of English Unitarianism, and you will notice that this subject was an anthropological and not a theological one. It was concerning the essential unity of man and not of God. Sixteen years after, while still a young man of forty-two, this Jenkin Jones died, leaving behind him six Unitarian churches, most of which are still standing. In 1882, 156 years after that first sermon in the garden of Jenkin Jones, I spoke to that church of the garden as best I could, in the language of the original Jenkin Jones, at the eighty-second anniversary of the Unitarian conference of Wales, the message of the Western Unitarian conference, as I then understood it, still apprehend it, and which I have now just tried to indicate. It was the message of the wider brotherhood. The best statement of that garden-planted Unitarianism, whether it be in Wales in 1726 or on the Illinois prairie 175 years after, is always the broadest statement. Survey the widest circle the human mind can describe or the human heart can fill with love and longing, and you have still an inadequate measure of the spirit, thought and purpose that brought about the renaissance of the Western Unitarian conference during the years reaching from 1875 to 1885. That was a movement which tried to reach beyond the outer rim of any ecclesiastical term, its own name included. The Unitarianism of this renaissance was a skylark, which, given the freedom of the sky, enchanted the soul with heavenly song, but when caught in hand, pressed and confined within the boundaries of human thumb and finger, grew dumb, even though the hand that clutched it was the hand of a friend, over-anxious for its life. Skylark and light, both resent confinement. Give them the boundless freedom of the upper air and the song will cheer us and the light will guide us.

THE SUNDAY SCHOOL.

The Old Testament Bible Stories Told for the Young

—by—

W. L. SHELDON,
Lecturer of the Ethical Society of St. Louis.

XXXII.

The Last Days of Joshua.

I do not know just how long Joshua went on as a leader of the people, conquering the land of Canaan. As I have already said to you, it must have been a great while. One city after another was seized and destroyed; one king after another defeated and put to death.

You may like to know about the way Joshua captured five of those kings in this land of Canaan. They had quite a large army, and I am sure that if Joshua had been at all given to fear he would have lost his courage before them. But the Great Ruler said to Joshua: "There shall not be a man of them stand before thee."

It was a great battle which he had to fight with the army of those five kings, lasting far into the night. But in the end Joshua won the victory. The kings, themselves, however, managed somehow to escape, and Joshua had to pursue them and capture them. As we are told, those five kings fled and hid themselves in a cave at Makkedah. And it was told Joshua, saying: "The five kings are found hidden in the cave at Makkedah." And Joshua said: "Roll great stones unto the mouth of the cave, and set men by it for to keep them. But stay not yet; pursue after your enemies and smite them."

And it came to pass, when Joshua and the Children of Israel had made an end of slaying their enemies, that all the people returned to the camp at Makkedah, Then Joshua said: "Open the mouth of the cave and bring forth these five kings out of the mouth of the cave." And they did so, and brought forth those five kings out of the cave. And when they had brought forth those kings unto Joshua, Joshua called for all the men of Israel, and said unto the chiefs of the men of war which went with him: "Come near, put your feet upon the necks of these kings." And they came near and put their feet upon the necks of them, and Joshua said: "Fear not, nor be dismayed; be strong and of good courage; for thus shall it be done to all your enemies against whom you fight." Then they smote those

kings and put them to death, according to the command they had received.

Joshua was now quite an old man; he had indeed been much younger when he had led the people over the Jordan into the Promised Land. The Children of Israel had now conquered a great part of Canaan, if not, indeed, the whole of it. As we are told: "The Lord gave unto Israel all the land which he promised to give unto their fathers; and they possessed it and dwelt therein, and the Lord gave them rest round about according to all that he had promised unto their fathers; and there stood not a man of all their enemies before them. There failed not aught of any good thing which the Lord had promised unto the house of Israel; all came to pass."

Yet for some reason, while they had conquered the land, they had not destroyed all the kings or people there. It may be that they grew tired, or that they felt somehow as if it were too much for them to do in a few years. It may be that the Great Ruler himself had pity on Joshua, because Joshua was such an old man. He may have told the Children of Israel that for a time they could wait before going on destroying the inhabitants of Canaan. But, at any rate, they had done a great deal, and now possessed a large proportion of the Promised Land.

You remember, however, that two or three of the tribes had left their wives and children, and flocks and herds, back on the other side of the Jordan, where they were to return after they had helped the rest of the Children of Israel to conquer the land of Canaan. They had been brave and unselfish and followed Joshua, fighting the wicked Canaanites; and now Joshua felt that it was right that they should go back to their wives and children. So Joshua called them together and said to them: "Ye have hearkened to my voice in all that I commanded you; ye have not left your brethren these many days unto this day. And now the Lord hath given rest unto your brethren. Therefore now turn ye and get you into your tents beyond Jordan. Only take diligent heed to obey the commandment and the law which Moses gave."

So Joshua blessed them and sent them away, and they departed to go back across the River Jordan.

In the meantime the land had to be divided up between the different tribes of Israel. This was no easy task for Joshua. But it was done by lot. The land was marked out in portions, and then each tribe drew by lot one of these portions, and went and settled there.

It may be that by this time peace had come back to the heart of brave old Joshua, in spite of that crime which Achan had been guilty of when they were first conquering the land of Canaan. He had led the people into the Promised Land, until they had conquered and possessed it; and now in his old age he saw the tribes settling down there, and making a home for themselves. He knew that the time had come for him to die. As we are told: Joshua was old, and well stricken in years. And he called for the elders of Israel, and for their judges, and for their officers, and said unto them: "I am old and well stricken in years. Behold this day I am going the way of all the earth. And ye know in all your hearts, and in all your souls, that not one thing hath failed of all the good things which the Lord spake concerning you; all are come to pass unto you, not one thing hath failed thereof. Now therefore fear the Lord and serve him in sincerity and truth. Choose ye this day whom ye will serve. As for me and my house, we will serve the Lord. But if ye forsake the Lord, then he will turn and punish you."

And the people said unto Joshua: "Nay, but we will serve the Lord."

And Joshua took a great stone and set it up there under an oak tree, and he said to the people: "Behold this stone shall be a witness of what ye have promised."

You see the one thing Joshua feared was that after he was gone the Children of Israel might come to serve the wicked deities of the people who had been there in Canaan. He wanted that they should keep the commands that Moses had given them in the Wilderness. But he knew how the Children of Israel long years before had made that golden calf at Mount Sinai, and worshiped an idol, falling into the worst kind of superstitions; and he knew that the people of Canaan also worshiped idols, mere images of wood and stone, and that they had wicked customs which he did not want that the Children of Israel should follow; and that was why he made this last plea to them, saying: "Choose ye this day whom ye will serve."

And then Joshua died, being an hundred and ten years old. He had fought a good fight, and lived bravely and well. And the Children of Israel never forgot what he had done for them in leading them into the Promised Land.

To the Teacher: As we go on in these stories it would be well to fix in the mind of the children the names of the great leaders and prominent characters we have come upon. At this point a list of these might be read out and the names written on the blackboard, beginning with Abraham and continuing down to Joshua—so that each name shall mean something to the young people all their lives. The charge of Joshua should be committed to memory with much emphasis on the phrase: "Choose ye whom ye will serve." A picture might be shown of Joshua from Sargent's "Prophets" in the Boston Public Library.

Memory Verses: *There shall not be a man of them to stand before thee. Fear not, or be dismayed; be strong and of good courage; for thus shall it be done to all your enemies against whom ye fight.*

Now therefore fear the Lord and serve him in sincerity and truth. Choose ye this day whom ye will serve. As for me and my house, we will serve the Lord.

The Color Line.

SIMPSON AUDITORIUM, MAY, 1902.

Great Heart of Love, on Thee we call
In this so baleful hour;
Forgive its record! Lest we fall
Beneath an angry power.

Thy Son's best gift has been betrayed,
Our love for Him denied;
Our lips in falsehood now degrade
The prayer he sanctified.

For did not he "Our Father" say?
Uniting all to Thee;
Shall it be ours to curse one day,
Defaming this, His plea?

Who dare say "Our" and yet deny
Its right to any soul!
The right that makes my sister's cry
As sacred as my own.

O God, so bid me know Thy grace,
I dare say unto Thee,
When Thou from her canst turn Thy face,
Thou turnst it, too, from me.

Where she's denied how can I go?
How can I there find Thee?
And where she is, my love must show
How heaven is won for me.

Redlands, Cal. —*Mary M. Adams.*

THE HOME.

Helps to High Living

SUN.—From the beginning nature and human effort have wrought together for universal goodwill and social organization.

MON.—With the new uses and applications of power, the world now lies open to all.

TUES.—Society is the organism that reveals to each person the nature of his own life.

WED.—Difference provokes questions and unity answers them.

THURS.—To truth the intellect is related, as is the eye to light, and the ear to sound.

FRI.—All business and all work should lift up, and not hold down; make free and not enslave; ennoble and not degrade.

SAT.—As climatic conditions are made friendly to life by the circulation of oceanic and atmospheric currents, so moral health will be preserved by the circulation of the currents of conscience and justice.

—*James W. Lee.*

May-Time.

Robins in the tree-top,
Blossoms in the grass,
Green things a-growing
Everywhere you pass;
Sudden little breezes,
Showers of silver dew,
Black bough and bent twig
Budding out anew;
Pine-tree and willow-tree,
Fringed elm and larch—
Don't you think that May-time's
Pleasanter than March?

—*T. B. Aldrich.*

The King's Broken Promise.

Victor Emanuel, King of Italy, is fond of hunting, and goes to the mountains to enjoy this sport. He often is far in advance of his party and meets with adventures that amuse him greatly. One day he found himself alone on the mountains, and with a stream to cross which was turbulent. He was too good a hunter not to recognize the danger of wading in a stream so deep and which he did not know. While looking at the stream, and questioning what he would do, a very tall, strong man came through the woods to the stream. "You must carry me over!" said the King. The man refused unless he was paid. They agreed on the price, the man stipulating that his passenger must sit perfectly still. If he moved, he would throw him in the water.

The king agreed. The man stooped, the king mounted his shoulders as the baby does papa's, and they started across. When in midstream the king got troubled about his dog, lest he should not follow, and turned to look. The man was very angry, and declared he would drop his passenger into the water. The king was contrite and the man went on. When they reached the other side the man demanded double pay. "For," he said, "you put both our lives in danger when you turned." The king thought the demand was just, and paid it.

"Is there anything else I can do for you?" asked the king.

To this the man replied: "I have long wanted a donkey. If I had a donkey I could sell my vegetables in Turin. It is a good market."

"Would not a horse be better?" queried the king.

"No," was the man's reply. "The donkey could live in the cow shed. The horse must have a stable. I have no money." The next day the man was working in his fields when his wife called to him that the king had sent him a horse and a bag of money. The man laughed at the idea. "Why, the king did not know him."

The wife insisted that the man should come to the house. There the king's messengers told him who it was he carried over the stream; that the king realized the danger he had placed the man in when crossing the stream, and the horse and the money to build a stable were the king's recompense for forgetting for a moment his promise.

Long afterward, on an occasion of state, the king was in Turin. The man to whom the king had given the horse and the money for a stable waited till the king's carriage came, when he rushed out into the street and thanked the king and pointed to the horse harnessed to a cart filled with vegetables.—*The Outlook.*

Blind Babies.

A nursery for blind babies began its labor of love in Boston, January, 1901, with two little blind babies, both under three years of age. Since then not a month has passed which has not brought to the knowledge of the superintendent one or more cases of blind infants whose pitiable condition called for prompt relief. During the past year the nursery has cared for seventeen blind babies between the ages of four days and three years.

The work was begun in a small, unpretending house of ten rooms near Eggleston square in Roxbury, but the number of babies increased so rapidly that for several months the place has been inadequate. A well arranged and delightfully situated house of fifteen rooms, and plenty of land, has been leased for two years. In order to make the house suitable for nursery work it has been necessary to expend considerable money in painting, repairing and otherwise improving the place. Larger quarters means larger expenses. The directors feel that at least five thousand dollars will be needed to carry on the work for the coming year. The superintendent frequently receives letters asking what is most needed at the nursery. Furniture of nearly every kind, wood and coal and many other things are needed to keep the home comfortable. It would be well if persons wishing to contribute cribs or laundry supplies would first communicate with the superintendent as several firms have kindly offered to reduce the prices for the benefit of the nursery. Infants' and children's clothing is always acceptable, also bed and table linen, toys and music boxes. It should be remembered that the toys which please the blind baby are those which make the most noise. Many of them come from homes of poverty, intemperance and neglect, and their little lives would be dark indeed were it not for the sunshine and sweet influences of the nursery.

All donations other than money should be addressed to the Boston Nursery for Blind Babies, 66 Fort avenue, Roxbury. Contributions of money should be sent to the treasurer, Miss Isabel Greeley, 175 Winthrop road, Brookline.—*Boston Transcript.*

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THE FIELD.

"The World is my Country; to do good is my Religion."

OAK PARK, ILL.—Unity Church at this place has recently been celebrating the ten years' anniversary of Dr. Johonnot's settlement over his church. *Oak Leaves*, a local paper, contains an interesting sketch of this man, who at thirteen and a half years old left home to earn his own living, and by his own energy worked his way through until he became an alumnus of Bates College, of the Boston University Law School and of Harvard Divinity School, and won the honorary degree of D.D. from Lombard College. Mr. Johonnot's name is not unknown to UNITY readers. May he live long and continue to prosper.

CHICAGO. *The Millard Avenue Presbyterian Church.* Our associate, Rev. G. R. Pike, pastor of this church, has an Open Door Club with a spiritual culture section to aid him in his work. Among other things they arrange for Sunday evening lectures. The following is a list of the topics of a course now in process of delivery. We are sure Brother Pike has no intention of copyrighting the topics. Let other preachers go and do likewise with them:

Resurrection of the Scientific Spirit.
New Principles of Investigation.
A Constantly Enlarging World.
Discovery of Universal Law.
Recognition of Continuous Creative Processes.
Perception of the Unity of Life.

TACOMA, WASH.—The First Free Church of this city has had to leave its own home, the Tacoma Music Hall, which has a seating capacity of 250, to the Tacoma Theater, in order to accommodate the increasing attendance. Mr. Martin, the energetic minister, has returned from the East, having earned $600 by his lectures, which is to be the nucleus of the $3,000 fund that is to release the society from debt. Stalwart advocate as he is of the most uncompromising theory of universal religion, he was welcomed to Arlington Street Church, the church of Channing and Ezra Gannett, to which for so many years the son, William C. Gannett, was considered ineligible on account of his advanced views. Thus it is that the cause of fellowship broadens and the courage of the religious heart is strengthened. The sense of universality in religion is becoming not a menace but an inspiration to the religious life.

Foreign Notes.

GERMAN LABOR LEGISLATION FOR HOTEL EMPLOYEES.—These workers as a class have been too often overlooked in labor legislation. In France there are still no laws for their protection. Germany, on the contrary, has recently been investigating conditions in Berlin and other large cities. The following enactments are the result:

First, every apprentice, assistant or hotel employee over sixteen years of age is entitled seven times a week to an uninterrupted rest of eight hours; employees under sixteen must be given nine hours.

An exception is made in the case of hotels at bathing or other resorts, where the rest period may be shortened to seven hours during the season, which, however, is not to exceed three months. On the other hand, during the season intervals of not less than two hours for rest must be given in place of the time absolutely necessary for meals. The time between two rest periods must not be more than sixteen hours for those entitled to eight hours, nor more than seventeen between the nine hours' rests. A hotel proprietor may not require twenty hours' work one day and only twelve the next, but must conform to the prescribed regulations.

The employment of boys under sixteen is forbidden between the hours of 10 p. m. and 6 a. m. For girls this prohibition is extended to their eighteenth year unless they belong to the family of the proprietor.

In cities of more than 20,000 inhabitants each employee is entitled every other week to an uninterrupted rest of twenty-four hours, and to one six-hour rest between the hours of 8 a. m. and 10 p. m. in addition to the daily rest already specified.

A NOVEL SCHEME OF SUFFRAGE REFORM.—In the bulletin of the *Union pour l'action morale*, M. Paul Lapie outlines briefly the scheme for applying the principle of arbitration to national affairs through universal suffrage, which is presented more at length in an article in the *Revue de metaphysique et de morale*, January, 1899, and in his book, *La Justice par l'Etat*.

He proposes that the citizens elect their representatives as now by ballot, but instead of choosing only the candidate having a majority of votes, all shall be accepted who have received any considerable number of votes (say one-tenth of all ballots cast). These representatives, meeting at Paris, will group themselves according to their party affinities or programs, and each group, provided that it represents one-tenth of the citizenship of France, shall name an equal number of delegates whose business it shall be to come to an understanding with one another and make the laws. A law so enacted will be diplomatic agreement signed by all the parties. In case the delegates cannot come to an understanding in any matter, they shall by common consent appoint arbitrators charged with its settlement. In that case the law would be the decision of a judge accepted by all parties. The political machinery would thus consist of: A periodical congress of representatives chosen by the people; a permanent chamber made up of party leaders selected by the congress of representatives; a senate of arbitrators accepted or selected by all parties in the chamber; and, if need be, a head of the state or supreme arbitrator chosen by unanimous vote of the senate.

Such a regime, says M. Lapie, would make universal suffrage a real thing; all would participate in the elaboration of the laws. For the will of the citizen to be sovereign, it is not sufficient that it should find expression; this expression must be made effective; it is not enough that he vote, his vote must be taken account of if he is really to take a part in the government. Any administration is democratic when the law is the work not of half of the citizens plus one, but of *all* the citizenship.

To the objection that this scheme is chimerical because the different elements and aims will neutralize one another, M. Lapie replies that it would be more correct to say that they will mutually limit and restrain one another, and that it is precisely through mutual concessions that social peace will be secured.

The progress toward international arbitration leads to the belief that intercivic arbitration is not merely a Utopian dream. Political parties ought to be more zealous to promote civic peace than the nations are to insure the peace of Europe. Arbitration between citizens will meet with fewer obstacles than that between nations; in submitting questions to settlement by a third power some nations see an abdication of their sovereignty; but in submitting to the judgment of a third party chosen by themselves, citizens, instead of abdicating their sovereignty, will be giving it the best of guarantees. So political parties may some day have their Hague Congress, and perhaps at last a permanent court of intercivic arbitration which will be the most democratic of parliaments.

M. E. H.

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TOWER HILL SUMMER SCHOOL

1902. THIRTEENTH SEASON. 1902.

PRELIMINARY ANNOUNCEMENT SUBJECT TO REVISION.

In view of the frequent criticism that the Tower Hill Summer School is tardy with its announcements and consequently misses the consideration it would receive at the hands of those who are forehanded and make their summer plans early, at the close of the successful season of 1901, the School itself took the next season's work into deliberate consideration and the officers were asked to take "time by the forelock" and promulgate this preliminary announcement immediately. This tentative program is born out of the very satisfactory experiences of the season of 1901 and has been so carefully thought out by the teachers and pupils of that School that it may be confidently counted upon subject to such modifications and improvements as time may develop. Suggestions solicited.

DATES.—1902. July 13 to August 17, inclusive, representing five weeks of five days in the week, six Sundays.

FORENOONS.

SCIENCE, NATURE AND FIELD WORK, with special reference to the needs of children and young people and the teachers of such; 8:15 to 10:15 a. m. generally divided into two periods. Dr. O. G. Libby, Madison, Wis., Professors W. S. Marshall, Madison, Wis., and T. R. Lloyd Jones, Hartford, Wis.; Mrs. G. M. Bowen, Minneapolis, Minn., and Miss Etta M. Bardwell, Ottumwa, Iowa, committee.

a. First week, general zoology; second and third weeks, insects; fourth week, animals from ameba to man.

b. Trees and flowers. First two weeks, flowering plants; second two weeks, trees and shrubs.

c. Birds throughout the season to suit the convenience of students.

d. Geology and astronomy, as convenient.

No text books or class exercises. The aim will be to study such life as abounds on and around the Hill, and to give such elementary interpretations and helps as will interest children and teachers in their work throughout the year and create a more lively appreciation of Nature's marvels.

LITERATURE.—10:30 a. m. to 12 m.

First Week.—Shelley and his Poet-train. Mr. Jones, leader.

Second Week.—Normal Sunday-school work. The sixth year in the "Seven years' course on Religion." "The Growth of Christianity"; The Literary, Art, Science and Biographical Stepping Stones of Progress Through the Nineteen Christian Centuries. Mr. Jones, leader.

Third Week.—The Arthurian Cycle. Miss Annie B. Mitchell, leader.

Fourth Week.—John Ruskin as a Student of Social Problems. Mr. Jones, leader.

Fifth Week.—Robert Browning's "Ring and the Book." Mr. Jones, leader.

AFTERNOONS.

No exercises. Sacred to sleep, silence and such walks, talks and drives as re-create.

EVENINGS.

Two lectures a week, freely illustrated with stereopticon. Committee: O. G. Libby, T. R. Lloyd Jones, Miss Gwen Jones, Chester Lloyd Jones and Miss Anna Nell Philip.

SUNDAYS.

Vesper Readings, 7:30, by Mr. Jones every Sunday evening. Three Sundays, double meetings, forenoon and afternoon; basket dinner in the woods; dinner, ice cream, etc., served in dining hall to those desiring it; *July 13*, Inauguration Day, "Nature Sunday"; *July 27*, "Farmers' Sunday"; *August 10*, Twenty-first Annual Helena Valley Grove Meeting. August 17, closing preaching services, 2:30 p. m.

SPECIAL FEATURES.

FOR UNATTENDED CHILDREN.—The experience of Miss Wynne Lackersteen in 1901, in taking charge of unaccompanied children, proved so successful that she will be prepared to give personal attention and direction of study and exercise to a few boys under fifteen congenial to one another. Similar arrangements can be made for a group of girls if desired.

Library Class.—Miss Evelyn H. Walker, graduate of the University of Chicago Library Class and Librarian of All Souls Church, Chicago, as in 1901, will have a class in library work with special reference to the needs of small libraries, Sunday-school and public school librarians.

Sketching Class.—Tower Hill offers special attractions to the art student. A class in sketching and water colors will be organized under a competent teacher, special attention being given to such water color work as is now required of public school teachers, when desired by the students.

Sociability.—The atmosphere of the school is quiet. We seek to meet the needs of tired teachers, preachers and workers and life seekers who need renewal of nerve not the excitement of society, a re-creation of spirit better than a dissipation of energy. We seek to emphasize the solemnities of life rather than the trivialities. Simplicity of dress, quiet conversation and early retiring are the leading characteristics of the school which seeks to be a SCHOOL OF REST by being a school of thought. It seeks to strengthen character rather than to impart information, to generate wholesome enthusiasm rather than inculcate method. It is non-sectarian but religious, free but earnest.

For further information inquire of any of the undersigned officers, who solicit correspondence to the end that the needs and wishes of those who attend will be met as far as possible.

President—O. G. Libby, Ph.D., University of Wisconsin, Madison, Wis.

Vice-President—T. R. Lloyd Jones, Superintendent of Schools, Hartford, Wis.

Secretary and Treasurer—Mrs. Annie L. Kelly, 9 Aldine square, Chicago.

Additional Directors—Prof. W. S. Marshall, University of Wisconsin, Madison, Wis.; Miss Ellen C. Lloyd Jones, Hillside Home School, Hillside, Wis.; Miss Emma Saulsbury, Ridgely, Md.; Miss Cordelia Kirkland, 174 Oakwood boulevard, Chicago; Miss Juniata Stafford, Appleton, Wis.; Mrs. G. M. Bowen, 1605 Kenwood Park Way, Minneapolis, Minn.; R. H. Denniston, University of Wisconsin, Madison, Wis.; Prof. E. C. Perisho, State Normal School, Platteville, Wis.; Prof. W. H. Dudley, State Normal School, Platteville, Wis.; Miss Amalie Hofer, 530 East Forty-seventh street, Chicago; Miss Elizabeth C. Buhmann, 456 North avenue, Chicago; Mrs. Hermann Hofer Hegner, 356 North Winchester avenue, Chicago; Mrs. H. D. Osgood, 162 Oakwood boulevard, Chicago.

Conductor, JENKIN LLOYD JONES.

Twelfth Season. TOWER HILL SUMMER ENCAMPMENT *Twelfth Season.*

This is the host of the above Summer School. It is equipped with a pavilion for meetings, a general dining-room, ice house, water works, cottages, longhouses, garden, team and buckboard and the services of a man who resides on the Hill throughout the year.

The season lasts from July 1 to September 15. House accommodations for about forty people. Applications for such should be made early. Accommodations in tents for all who may apply.

Shares in the Tower Hill Pleasure Company can be obtained for twenty-five dollars, which carries with it the privileges of a building site. Private cottages can be built for from one hundred and fifty dollars upward. The company owns sixty-two acres of ground picturesquely situated on the Wisconsin River, three miles from Spring Green, a station on the Prairie du Chien Division of the C., M. & St. P. R. R., thirty-five miles west of Madison. It is on the list of summer resorts of the above railway and special round trip summer rates are given.

See "Bits of Wayside Gospel," first and second series, by Jenkin Lloyd Jones, published by Macmillan, for descriptions of Tower Hill and surroundings.

FOR CAMPERS and those who wish to board themselves. The Company having leased the adjoining Clancey Farm for a term of five years came into possession of a five roomed cottage, suitable for housekeeping and convenient camping grounds for those who would like to bring their own tents and equipments.

For further information, prices, etc., inquire of Mrs. Edith Lackersteen, Spring Green, Wisconsin, during the encampment; for the rest of the year, 3939 Langley avenue, Chicago.

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